DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF MIDNAPORE, 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF MIDNAPORE, 1891.

CONTENTS.

		Page.
Head	I Early History, &c.	1
"	II Movement of the Population	1
"	III Varying density of the Population	2
"	IV Religion	2
"	V Infirmities	2
"	VI Education	3
"	VII Language	3
"	VIII Castes	3
"	IX Occupations	6
"	X Administrative	6
	Appendix	—

BENGAL SECRETARIAT LIBRARY

DISTRICT CENSUS REPORT.

No. 836, dated Midnapore, the 14th March 1892.

From—J. G. Cumming, Esq., Joint-Magistrate in charge,

To—The Secretary to the Government of Bengal, Financial Department.

I have the honour to submit the final report on the census of 1891, revised in accordance with the lines indicated in Government No. 5502, dated the 28th December last.

REPORT ON THE CENSUS OF THE DISTRICT OF MIDNAPORE, 1891.

Head I.—Early History, &c.

The population of this district was ascertained to be at least a million and a half in 1802, which, however, fell short of an estimate framed 14 years previously. In 1872 the population was estimated at about two and a half millions, the increase being attributable to an increase in the area, which was 5,082 square miles, against 5,031 in 1854. In 1891 the area of the district was 5,186 square miles, and the total population 2,631,516, against 2,517,802 in 1881.

2. The distribution of the population depends here more on the soil than on any other cause. It may roughly be stated that in the western half of the district the ground is undulating, and is composed of laterite soil, covered here and there with jungle. This part of the district is sparsely populated, mostly by aboriginal tribes, and only low alluvial lands are cultivated. The eastern half of the district, on the other hand, is alluvial, and is thickly populated, and generally resembles other parts of Bengal Proper.

Head II.—Movement of the Population.

3. Though the population of the district, as a whole, has increased by four per cent., this increase is by no means uniform, and is indeed accompanied by a considerable decrease in some *thanas*. Speaking generally, there has been a steady outflow of population from the centre of the district to the *thanas* on its eastern and western boundaries.

4. There are ten *thanas* which show a decrease or an increase of only two per cent. or less, and these *thanas* form a compact body in the centre of the district.

5. The main road to Cuttack runs north and south through the district, bisecting the five central *thanas*. The most northern of these—Garhbeta—shows an appreciable increase of population, then comes Salbani, with an increase of 2·3 per cent., then the Sadar, with an increase of 0·2, Narayangarh, with a decrease of 9·0, and then Dantan, with a decrease of 5·8. Again, the four *thanas* adjoining the four last mentioned, also show a decrease or an insignificant increase; viz., Keshpur 1·3 per cent. decrease; Debra 4·0 per cent. decrease; Sabang 1·7 per cent. decrease; and Pataspur 0·9 per cent. increase. North-east of Keshpur is Chandrakona, with a decrease of 3 per cent., and east of Debra is Panskura, with an increase of only 1·8 per cent. All the other *thanas* (that is, those outside the central group with its two easterly projections, Chandrakona and Panskura) show an increase of 5 to 16 per cent.

6. The reason for the decrease, or the very slight increase, in these eleven central *thanas* is not immediately obvious. I imagine the decrease is owing to the migration of people, partly eastwards, to the busy marts in the subdivisions of Ghatal, Tamluk, and Contai, and partly westwards, to the sparsely populated tracts in the western borders of the district, where there is much room for extended cultivation and increase of population. It is also possible that the population in the centre has been more thinned by fever and other causes than in the riverside places in the east, or the hilly places in the west of the district.

7. In the case of Chandrakona, there is a special explanation: this part of the district still feels the effects of the ruin of the silk-weaving industry by foreign competition. The weavers did not at once take to agriculture: many were reduced to extreme poverty and many emigrated.

8. As a rule, the *thanas* vary now in the same direction as they appeared to do during the last census. The main exceptions are Garhbeta and Dantan. The former, which shows an increase of 5 per cent., includes large jungly and sparsely populated tracts in which there is much room for increase of population.

9. Dantan, on the other hand, which now shows a decrease of 5·8 per cent., at the last census showed an increase of 14 per cent. Perhaps the latter increase was partly fictitious; but it would seem that it is within the last ten years that the people of this part of the district have begun to desert their homes.

10. Ghatal and Daspur now show an increase of 10·1 and 7·0 per cent. respectively, whereas in the last census they showed decreases of 18·15 and 15·47 per cent. This is satisfactory. Like the adjoining *thana* Chandrakona, these two *thanas* suffered from the decline of silk-weaving: but it now seems that the labour has been directed into other channels, and the condition of the people has improved. Panskura on the canal, which showed a decrease of 13·32 per cent. last census, shows now a small percentage of increase.

11. The increase in the subdivisions of Tamluk and Contai is due to the prosperous condition of the people, and I believe to immigration from the central *thanas* as stated before. The same may also be said in a less degree of the *thanas* on the west of the district, which all show a large percentage of increase for reasons set forth above. There is also an immigration of Bengal shop-keepers and merchants and others which must be taken into account. In course of time these backward parts of the district will have large trade centres, and more and more resemble other more civilized parts of Bengal.

Head III.—Varying Density of the Population.

12. The present average density of the population of this district is 511 to the square mile, against about 500 both in 1872 and 1881. The population is very unequally distributed throughout the district. The Sadar subdivision averages 382 to the square mile, Contai 642, Tamluk 807, and Ghatal 881. The causes of this uneven distribution are permanent. Ghatal and Tamluk lie on the east of the district, and consist of fertile rice-growing alluvial plains. The Hooghly, Rupnarayan, and Haldi supply easy water carriage for the export of grain and the carrying on of trade in silk and metal manufactures. Contai to the west of Tamluk lies on the sea-coast. There are large tracts of sandy or salt-impregnated soil, and before the opening of the tidal canal, trade was hampered by want of communication. The case of the Sadar subdivision is different again; two-thirds of it lie on the laterite plateau running down from Binpur and Manbhum. This unfertile soil cannot maintain a large agricultural population; large tracts are covered by *sál* forest and jungle on which little impression has been made. In this tract, however, the population shows a very considerable increase, though it can never equal that of the fertile eastern portion of the district.

Head IV.—Religion.

13. There are 13 Hindus to each Muhammadan in the district, and there are four Muhammadans to every three Sonthals. The Muhammadans form more than one-tenth of the population in seven *thanas* lying in the Tamluk subdivision and the eastern portion of the Sadar subdivision.

14. In the census of 1872 the percentage obtained on population, as far as religious belief was concerned, was 90, 6 and 3 for Hindus, Muhammadans, and others respectively. Since the last census the Hindus have increased by 3 per cent., the Muhammadans, by 4·4 per cent., and the Sonthals by 16 per cent. This latter healthy and prolific race inhabits the jungly *thanas* in the north and west of the district, where there is ample room for expansion. The ground, too, being high, fever is not so prevalent as in the low-lying *thanas*, and they escape to a large extent the cholera and small-pox which break out almost annually in some of the other *thanas*. But the chief cause of this increase is, I believe, that they are now settling down as peaceful cultivators and labourers, and as such are multiplying faster than other more civilized tribes who have always lived a settled life.

15. The Christians have increased from 740 to 1,545, or by rather more than 108 per cent. They are chiefly found in the Sadar, Salbani, and Binpur *thanas*, where the American Baptists carry on their mission, and in Jhargaon, where there is a Jesuit Mission.

16. In *thana* Maslandapur there is a curious colony of Christians, numbering 232. They are the descendants of the Portuguese, and except that they call themselves Roman Catholics, and that some of them have Portuguese names, are not distinguishable from the other inhabitants of the country. In the same family one brother may have a Portuguese and another a Hindu name, such as Pedro and Gopal.

17. There are 109 Bramhos, against only 6 shown in the last census.

18. There are 4,154 Koras in the district, chiefly inhabiting the four adjacent *thanas*, Sadar, Narayangarh, Dantan, and Jhargaon. In the Sadar *thana*, 161 people returned themselves as being of Annya Dharmo, which is believed to be a new sect which has arisen.

Head V.—Infirmities.

19. Only 456 males and 238 females are returned as insane, against 593 and 318 at the last census, and 313 males and 46 females at that of 1872. It is probable that a lunatic has been defined differently to the enumerators. As a rule, the thickly-populated *thanas* show a larger percentage of lunatics, such as Maslandapur, Nandigram, Chandrakona, Ghatal, Khajri, Sutahata, and Pataspur; while at Binpur, Jhargaon, Gopiballabhpur, and Salbani, sparsely populated *thanas* inhabited largely by Sonthals, lunatics are almost absent. Still Garhbeta and Bhagwanpur are exceptions, the former showing a considerable percentage of lunatics and the latter very few.

20. The figures for lepers are 1,595 males and 477 females, against 1,672 and 666 respectively in 1881, and 1,850 males and 277 females in 1872. They are most numerous in Garhbeta, and are common in Dantan, Narayangarh, Chandrakona, Keshpur, Ramnagar, and the town, while there are fewer than the average in the Sadar, Debra, Gopiballabhpur, Bhagwanpur, Maslandapur, and Khajri. I can discover no principle regulating the distribution. It is not easy to see why lepers should be common in Keshpur and rare in Debra, an adjoining thana of similar physical characteristics. The scarcity of lepers in the Sadar *thana* is due to their being attracted to the town of Midnapore by the prospect of obtaining charity, the town thus draining the surrounding country. Some allowance must, however, be made for differences in the method of enumeration. It is difficult to believe that Garhbeta has twice as

many lepers for its size as any other *thana*, not that there are only 13 lepers in a population of 111,175 in Bhagwanpur, while adjacent *thanas* show no trace of any such departure from the normal. It is probable that the instructions to record only cases of malignant leprosy were not observed in Garhbeta, and were too narrowly interpreted in Bhagwanpur. It is noticeable that Bhagwanpur shows a corresponding deficiency of lunatics, while Garhbeta is there well up the list.

21. Of deaf mutes, the number is 1,290 males and 701 females, against 1,505 and 948 in 1881 and 715 and 218 in 1872. They show a tendency to be distributed in the same manner as the lunatics, and, like lunatics, are fewest in the jungly *thanas* of Binpur, Salbani, Jhargaon, and Gopiballabhpur.

22. As in the last census, throughout the Burdwan Division there are more females blind than males. The numbers are 929 males to 899 females, against 1,454 and 1,637 respectively. It is noteworthy that the figures for all infirmities show a marked decrease. This cannot well represent actual facts, and must be due to some difference in the system of enumeration or tabulation. It is, however, a curious fact to note that in the census of 1872 the proportion of males blind almost doubles that of females blind, the numbers being 1,351 males against 689 females. In the Census Report for 1872 it was stated that in the case of lunatics and deaf and dumb, the males were about three times as numerous as the females. There were twice as many blind men as blind women, whereas there were seven times as many male lepers as female lepers. Notwithstanding the variation in the proportion of persons afflicted with infirmities, as shown in the figures given for 1872 and 1881, it is seen that, except in the case of the blind, males preponderate over females. It is therefore very curious to note that there would be 1,351 males to 689 females blind in 1872, against 1,454 males to 1,637 females in 1881, and 929 males to 899 females blind in 1891. The only explanation is that the figures for 1872 were not correct.

Head VI.—Education.

23. The educational figures for 1881 and 1891 are noted below:—

		1881.	1891.
Males literate	...	140,790	182,413
„ learning	...	76,864	71,306
Females literate	...	1,655	4,211
„ learning	...	1,019	1,576

The progress in female education is a satisfactory sign. The report under this heading in the census of 1872 is so imperfect that no comparison is possible.

Head VII.—Language.

24. The prevailing language of the district is Bengali, but Uriya is spoken towards the southern, and Sonthali towards the western and north-western parts of the district. The Sonthali dialect is undergoing an improvement by the establishment of Sonthali schools and the publication of Sonthali pamphlets by the American Baptists.

Head VIII.—Castes.*

25. The following are the figures of some of the principal castes for the three decades:—

		1872.	1881.	1891.
Brahmans	...	118,700	117,414	121,888
Rajput	...	17,003	19,573	17,692
Goala	...	44,163	53,994	54,565
Kaibartta	...	692,140	753,435	803,998
Jeliya	...	29,450	20,179	8,345
Kayastha	...	101,663	92,178	82,526
Kastha	...	.....	.....	22,889
Tanti	...	106,317	97,562	95,523
Bhuiya	...	11,336	21,128	10,628
Bhumij	...	35,344	25,258	38,804
Vaishnava	...	96,178	81,888	75,287

In most of the other castes the figures either call for no special remark or are obviously unreliable, owing to changes in the nomenclature adopted. The Rajputs have not increased materially; instances have come to my notice in which small zamindars, who are Rajus by caste, have tried to get themselves recognized as Rajputs.

The figures for Kaibartta and Jeliya would seem to show that the fishermen are being merged into the agricultural class. The Kayasthas show a steady decrease, even if we include the figures obtained this year for Kasthas. I believe that before more people got themselves put down as Kayasthas from motives of vanity. The decrease in the Tanti caste is probably

* *Vide* letter No. 4041, dated Midnapore, the 14th December 1892, from C. H. Bompas, Esq., Officiating Magistrate of Midnapore.

real: the weaving industry in the north-east of the district has suffered much in the last 20 years, and many weavers have emigrated to Calcutta. The figures for Bhuiyas and Bhumijs show how uncertainly the several censuses have distinguished between castes of different names. I have no reason to believe that the steady decrease in the number of Vaishnavas represents any decline in the popularity of that form of religion.

26. The subjoined note on the subject of the castes of Midnapore, has been written by Babu Kristo Kissore Acharjya, Secretary of the District Board.

The following are the chief castes in the district:—

1. Kaibartta.	3. Tanti.
2. Sadgop.	4. Teli.

27. The Kaibarttas are probably an offshoot of a race or tribe whose original seat was in the up-country. They say that their ancestors lived on the banks of the Saraju or Gogri, in Oudh, and there is still a caste in that part of the country known by the name of Kaura, the descendants of those whom their forefathers left behind them when they migrated southwards. When the forefathers of the present Kaibarttas migrated from their original home on the banks of the Saraju, their route probably lay along the eastern limit of the tableland in Central India, and tradition assigns their first appearance in the district of Midnapore to *Sakabda* 822. They were led by five Chiefs, who established as many separate chieftaincies in the district:—

1. Tamralipta or Tamluk.	3. Turka.
2. Balisita.	4. Sujamutha.

5. Kutabpur.

28. Goburdhan Nanda was the founder of the Moyna family. He defeated Sridha Hui, probably the last of a line of Aryan Chiefs, and took possession of his post.

The Sujamutha family is now extinct. Its last representative died a pauper some time ago. The Tamluk and Kutabpur families, though not extinct, have been reduced to indigence. Babu Kali Prassanna Gojendra Mohapatro of Khunduri is the lineal descendant of the Kaibartta Chief who fixed his head-quarters at Turka.

29. The Cossye was the northern boundary of Kaibartta land beyond which the Kaibarttas could not secure a foothold. This was because most part of the country on the north of the Cossye was covered with jungle, and was not therefore worth fighting for.

30. It is not possible to reconcile the fact of their having come from Upper India with the absence of all tradition to that effect among the Kaibarttas. The account given above rather reads like a story invented by men anxious to glorify their ancestry at the sacrifice of truth, than a tradition having a substratum of fact handed down from generation to generation.

31. Judged by the tests applied to historical events in the absence of authentic record, the Kaibarttas appear to have originally been an aboriginal tribe who, taking advantage of the degeneracy of their Aryan conquerors, re-assorted their independence and gradually stepped into the position of the territorial aristocracy of the country which the Aryans were too weak to maintain.

32. The features of the Kaibarttas, though softened by time in some cases into an Aryan cast, have not wholly lost their original characteristics, and the popularity of Sitola and other aboriginal deities among them affords sufficient evidence as to their having originally been a non-Aryan tribe.

33. The feeling with which the class of Brahmans who serve them as priests are regarded by other classes of Brahmans in the country amounts almost to abhorrence, and this furnishes another fact in the chain of evidence which leads to the conclusion indicated above as to their origin.

34. It was, I think, long after the Kaibarttas that the Sadgops came into the district. They evidently came from Burdwan which is their chief locality. It is not possible to give the exact date when they came. They did not, however, move further south than *thana* Narayangarh.

It is said that the first Sadgop family which migrated to the district of Midnapore settled at Narayangarh. The last Raja of Narayangarh, who died some years ago, after having run through the splendid patrimony which he inherited from his forefathers, was the twenty-third or twenty-fourth descendant of the direct line from the original founder of the family. This shows that the Sadgops must have come into the district some 800 years ago. The Sadgops are a semi-Aryan tribe, and their history is well known, and their migration to the district must have caused or followed the downfall of some of the Aryan chiefs on the north of it. But neither any traditions nor any legends are now current in the district to throw any light on the history of the times when the Sadgops left their original seat and came to Midnapore to settle in that part of it where the Kaibarttas had not been able to establish their supremacy.

35. In course of time other castes or tribes came into the district from Orissa—Karans, Khandaits, &c. They appear to have first come in search of employment. The Karans are a literate caste, and their social position in Orissa corresponds to that of the Kayasthas in Bengal. The Khandaits, as their name (swordsmen) indicates, must have come as

freelances to fight the battles of the Kaibartta Chiefs. These and other castes already in the district intermarried, and the children born of these intermarriages formed themselves into a number of minor castes—Kasthas, Rajus, Sristikarans, &c. These castes are, however, found only in Kaibartta land, *i.e.*, in the south of the district, and very seldom in the north.

36. The Kaibarttas are divided into two groups or subdivisions—the cultivating Kaibarttas and the fishing Kaibarttas. The first subdivision is more numerous and more influential, and on the south of the river Cossye these form the bulk of the agricultural population. Most of the zamindars and talukdars are also Kaibarttas, though there is also a sprinkling of other castes among them. The Kaibarttas, who have taken to fishing as their profession, probably first did so owing to the localities where they originally settled being favourable to it. Many of them, however, have given up fishing and have turned cultivators, and it is not improbable that in course of time most of them, if not all, will be absorbed into the other subdivision. That it is not always possible to distinguish between the two classes of Kaibarttas, will be evident from the fact that the number of Jeliyas (fishing Kaibarttas) returned at the last census shows a large decrease as compared with that of 1881. This is evidently due to the enumerators having confounded these two classes of the caste, and classified Jeliyas as Kaibarttas.

37. Almost all the Kaibarttas are Vaishnavas by religion. They generally pay greater respect to a Vaishnava than to a Brahman. In fact, the position of a Brahman in Kaibartta land is quite the reverse of what it is in other parts of Bengal. There are very few high-caste Brahmans in this part of the district. Most of the Brahmans here belong to a class known as Madhyasreni, and there is one peculiarity about these Brahmans which clearly indicates that they have lost all sense of honour to which their brethren in other parts of the country are so keenly alive. Whenever a feast is given on the occasion of a marriage or *sradh* by a rich man in their neighbourhood, they flock to it without a formal invitation. The Brahmans in other parts of Bengal would rather starve than go to a feast without being formally invited thereto by the rich man who gives it, no matter how rich he may be. The low estimation in which a Brahman is held in this part of the district inclines me to think that there must be something more than what meets the eye to account for this. A feeling of reverence towards the Brahman is what a Hindu almost sucks in with his mother's milk, and the solvent which has affected the consistency of this feeling to such an extent must have been very powerful. It is not Vaishnavism alone that could have done this. Buddhism began the work of cutting away the ground from under the foundation on which Brahmanical supremacy rested in this part of this district, and Vaishnavism completed it. When Asoke made Buddhism the established religion of his kingdom, which there is sufficient evidence to show included the Province of Orissa, the whole country occupied by the Kaibarttas must have embraced it. The Brahmans must then have lost their hold on the minds of the people and may have themselves lapsed into Buddhism. With the revival of Brahmanical supremacy, the image of Buddha at Puri was given a place in the Hindu Pantheon under the name of Jagannath, but the Brahmans in Kaibartta land could not regain the lost ground. They themselves had, in the estimation of the people, lost their original sanctity by coming into contact with Buddhism, and the Madhyasreni Brahmans are, I think, the descendants of those who, after their temporary lapse into Buddhism, returned to their fold only to find their former prestige all but completely vanished. Of the two principal castes named above, the Sadgops stand higher than the Kaibarttas in the order of social precedence. These two castes also represent the whole range of interests in land from a zamindar down to a cultivator.

38. The other castes arranged in the order of social precedence would stand thus:—

1. Brahmans.	4. Navasakhas (including Sadgops).
2. Baidyas.	5. Kasthas.
3. Kayasthas.	6. Karans.

The Kaibarttas stand next to the Karans. As to the lower castes, it is very difficult to arrange them in the order of social precedence. Most of them stand almost on the same level, one or two of them only standing a little higher than the rest. It is not, however, possible to clearly indicate such slight distinctions, specially in the case of the non-Aryan castes, as they have not yet been permanently fitted into the general framework of the Hindu society. They now lie as it were on the brink of that society, and are still too far away from its centre to be admitted within its pale on any footing.

39. The other two principal castes (Telis and Tantis) come under the head of Navasakhas. They trace their origin to the Vaisayas, but general opinion does not support their claim. They appear to be mixed castes. The Telis are oil-sellers and also carry on other trades. Some of them are very rich and have invested their wealth in extensive landed property. The Tantis have not been thriving since the introduction of English cotton-goods into the country. They are either dying off or leaving the district. Many have found employment on the mills in or near Calcutta.

40. Among the castes in the district, the Kayasthas show the most remarkable variation. They were 101,663 in 1872, 92,178 in 1881, and 82,526 at the recent census. This is due to Kayasthas and other mixed castes having been classified as Kayasthas at the two previous censuses. The Kayasthas are not indigenous to the district, and the people have no clear idea of the difference between a Kayastha and a Kastha. Hence this variation in this caste. But I suspect the Kayasthas are even less numerous than the recent census shows them to be. What with the ambition of some of the well-to-do Kasthas to be recognized

as Kayasthas, and the ignorance of the enumerators, the Kasthas will continue to be returned as Kayasthas until the census figures are more carefully scrutinized than it is possible to do at present.

41. The Suklis, a caste seldom found in any other district, have for the first time been separately returned at this census. They appear to be an aboriginal caste, and they hold the same low position in Hindu society as the Chandals. They tell, however, a story which ascribes to them a more ambitious origin. They say that they are the descendants of Sonkalin Rajputs. A Rajput clan of this name left Rajputana in the 17th century and migrated to Bengal. But history does not identify the place of their last settlement with the part of country in pargana Kedar Kundu, where the Suklis are found in larger numbers than elsewhere in the district.

Head IX.—Occupations.

42. As regards occupation, no inference can be drawn from a comparison of the figures of 1891 and 1881.

Head X.—Administrative.*

43. The first difficulty felt was the insufficiency in the number of record-keepers allowed to be entertained under paragraph 5 of Census Superintendent's circular No. 44, to receive and arrange the schedule books as they were received from the *thanas*. The second difficulty was that there was not enough room in the Magistrate's office where the schedule books could have been kept arranged, as required under the draft Rules A of circular No. 46. Some time was also lost in removing the books from the Magistrate's office to the Census office. In this way the work preliminary to the "issue of the books for abstraction" was behindhand. To remedy these defects I would suggest the entertainment of a larger staff of record-keepers and that a Census office building be rented earlier, so that the schedule books may be received there direct from the *thanas*.

44. The cyclical order mentioned in paragraph 9 of the draft Rules B of Census Superintendent's circular No. 46, cannot be maintained unless work in all the sheets proceeds simultaneously.

45. I am strongly opposed to the proposal not to carry on work on all abstraction sheets concurrently. The work cannot be tested till all the sheets of a block are ready, and I am sure that the only way to ensure accurate work is to have *prompt* testing. If work is allowed to go on for months without being tested, it will all have to be done over again: and even if there were no extra expenditure of money, great waste of time would ensue, and discontent would break out in the office.

46. A margin for errors should be allowed: certain errors are unavoidable owing to the uncertain way in which the schedule books are filled up. An error of one per cent. in each block would certainly give an error of less than one per thousand in the district totals, which is quite unimportant from a statistical point of view.

47. Re-abstraction and adjustment should be paid for: if a man does bad work it is not always or even often possible to make him do it over again without pay, as he promptly leaves the office: and it does not generally happen that enough of his pay is in hand to pay another clerk for doing the work. If too much pay is withheld, clerks get discontented and leave the office.

48. The abstraction tasks might be increased 50 per cent. The tabulation tasks were not too high, but for the first month only half tasks should be exacted. The pay for abstraction was high enough, that for tabulation should be raised to Rs. 18, only good abstractors being appointed as tabulators.

49. Tabulation should not begin till abstraction is finished; it is impossible to efficiently supervise both operations at once in a large office.

50. Where the system broke down in our large office with its portentous number of blocks, was in the sending of incorrect sheets back for re-abstraction time after time. If this system had been adhered to throughout, I believe the office would have broken down altogether. A staff of adjusters is necessary, and money would be much better spent on them than on increasing the pay of abstractors. An adjuster and two re-abstractors can correct the work of a gang as fast as it is turned out. It should be understood that the adjusters are to be appointed as assistant inspectors in charge of the tabulation gangs when they are formed, and will, as a rule, tabulate the *thanas* which they have adjusted. This will be a security against fudging and inaccuracy, for the work cannot be tabulated unless it is accurate, and assistant inspectors will be paid by piece-work. The checkers in charge of abstraction gangs should be formed into a separate tabulation gang, which by its superior intelligence would easily earn Rs. 25 a month at piece-work.

51. The form of test-slip was not satisfactory; if possible, all sheets should show the same age periods, with subdivisions or without. A really efficient test-slip would then be prepared. I know of no reason why, for instance, it is necessary to have for statistical purposes in one case figures for ages 0—10 in others from 0—12. As I have not specimens of the forms with me, I do not feel able to suggest any definite form of test-slip, which would require very careful consideration.

52. The Superintendent of Census is aware that very great inconvenience was caused by the form of sheet I, owing to which it was impossible to say whether the ticks should be placed above or below the lines—a very fruitful source of error.

---

* *Vide* letter No. 2744, dated Midnapore, the 20th August 1892, from R. C. Dutt, Esq., Magistrate of Midnapore.

L. A.—Reg. No. 1149J—30—3.-5-94.